

Rev. Mr. Lovell  
**BOSTON RECORDER.**

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**RELIGIOUS.**  
**Some Missions.**For the Boston Recorder.  
ERS FROM THE AGENT.

BRAINTREE, FEBRUARY, 1834.

COPMAN, Chairman of the  
Board of the M. S. A.

Brother.—One of the deacons of

Stansfield, very kindly offered his

services on the tour to Shipton,

at 10 o'clock Monday morning, and

ATLANTIC in season to refresh ourselves

at the table of a beloved Christian fami-

ly from Charlestown, N. H.

The interview was pleasant,

the tie that binds, Our hearts in

love." It is a large town—has two

villages, fourteen miles apart. The

village, near the head of the Memph-  
pe, has little appearance of neatness or

no many red, profane tongues,

Jones were there in and around the

leave a pleasant impression on the

very banks of the stream—and commonly, with

sight of it. Sometimes, the feet of the hills

are washed by its waters—and then, the hills re-

turn, leaving a rich interval to be made richer by

its annual overflows. The bed of the River

is rocky—and in many places the rocks raise

their heads high above the stream, rendering it

useless for purposes of navigation, till British or

Yankee enterprise shall resolve to conquer the

difficulties, accumulated by nature—a conquest

that will one day be achieved. No lofty moun-

tains are in sight—that of Oxford, which fills

the township in which it stands is 2,300 feet in

height—and overtops all other mountains in the

Province. On this the eye fastens with plea-

—around its bushy top the dark clouds gather,

conceal their contents—and thence fly in

all directions to water the thirsty valley, before

had so clear an idea of Elijah, on the top of Carmel, looking at the little cloud, of the size

of a man's hand, as it arose, and distended, and

covered the heavens. The sun was shining in

its strength, as we passed over the "little hills,"

that like attendant servants, waited at the foot of the lordly Orford. Suddenly, my eye caught

a speck of vapor floating upward, from some re-  
flected light—the eye fastened with pleasure—

a few, whose souls thirst for the living

and who believe that they should find him,

right enjoy the labors of a missionary.

Poor Haley be left desolate?" was the

first inquiry, that fell from my ear from a

god man here—as I gave him a part-

ed.

Squart, the present Bishop of Canada—

resided here as a missionary. His life

and pious heart secured to him the

affection of many who could not in all things

see him, and he is held in grateful re-  
spect.

The attic story of a very humble

house in the village, where he dwelt,

a few, whose souls thirst for the living

and who believe that they should find him,

right enjoy the labors of a missionary.

Poor Haley be left desolate?" was the

first inquiry, that fell from my ear from a

god man here—as I gave him a part-

ed.

The golden rule.

If we are required to deny ourselves, even as

much as I have shown that I think we probably

ought, it would doubtless be for our interest to

do it. God never gives a command which

would be injurious to us to obey. Our own

reason and consciousness, I believe, also testify

to the superiority of the pleasure of doing good,

to that of gratified appetite or pride. Experi-

ence likewise adds its testimony. Who have

been most nearly initiated Christ in benevol-

ence?—It is not "more blessed to give than

receive?"—It is not "more blessed to give than

gun, and we are assured that their benevolent charity will not grow cold.

There is in Paris a very respectable and well-connected society, the Society of Evangelical Missionaries. But I will only mention it in passing; for it is not the evangelization of France which is its object, but the evangelization of idolatrous nations; it would, therefore, be foreign from the subject we are now examining, to mention facts relative to this society. It is sufficient, present, to say, that it has sent several missionaries to South Africa, and that it excites a continually increasing interest among our churches.

But a new society has been recently formed in Paris which is worthy of the most serious attention of the friends of the Gospel, and which involves, perhaps, the future religious destiny of France; it is the Evangelical Society. It originated only last year; it is hardly born; is small, feeble, almost unknown; yet there is before it, the Lord's design to bless and protect it, the greatest, most extensive, most glorious prospects. May it be as the grain of mustard seed, which is at first the least of all seeds, and becomes afterwards a great tree, under whose branches the birds of the air find shelter.

The Evangelical Society, the want of which was felt for a long time, is established under the patronage of the most honorable and pious Christians of Paris. The object of their labors is similar to that of the founders of the American Home Missionary Society. It is destined to labor in our own country; it will occupy France, and France only; it will cause the Gospel to be preached to all, to catholics as well as protestants, as well as to the slaves of superstition. It is to send every where, in our parishes, pulpits and evangelists; to our Christian schools; to found missions throughout, in a word, its object is, to Evangelize France.

I refer to my next letter for the development of a plan connected with the society, which deeply affects the religious prospects of thirty millions of Frenchmen. I ask, in advance, in behalf of this important matter of which I am presently to speak, the attention and Christian sympathy of your readers. I am, &c. G. DE F.

### Revivals.

*Abstract of Intelligence respecting Revivals of Religion, received during the past and present weeks—prepared for the Boston Recorder.*

### MAINE.

Hampden.—The church is desolate of a regular pastor, and has been for two years. From the first of Nov. last, they have had a stated supply of preaching from members of the sen. class in the Theological Seminary. The church consists of about forty members. Eight are males. The Congregation meeting with them, has not exceeded one hundred during the winter. Previous to the first of March, a stated meeting had been held for several weeks, twice a week, and sometimes even weekly each week. The church had now two or three days of fasting and prayer, and nearly every family in the society had been visited and conversed with on the subject of religion. The first Tuesday evening of the present month, a protracted meeting commenced which continued till the close of the following Sabbath. At the close of the meeting, more than twenty were found willing to how down before God, and confess their sins. The work did not stop with the meeting, nor does it yet cease. About thirty now indulge the hope that they have passed from death to life. Ten or fifteen others are inquiring. A general solemnity appears on the minds of many. Mirror.

Cushing.—A letter from Rev. Worcester Parker, to the Editor of the Portland Mirror, dated April 10, 1834, says:

While the Spirit of God has been visiting this and other sections of this State, we have not been passed by unblest. Six months since, many drops fell among us, but our faith soon failed, and the cloud of blessing passed by. On the 26th of Feb., we determined to hold a protracted meeting, to communicate the gospel to all who would hear. March 5. The intervening evenings were spent in prayer, and the meeting commenced and continued, with the exception of half a day for nine days. We very soon had evidence that the Spirit of God was in the midst of us. Our meetings were full and solemn, and one and another was disposed to inquire "What shall I do?" The meetings excited general attention throughout the village, and many, who were not accustomed to meet with us, came to see and hear. Some, perhaps, might ridicule, but many heard candidly, and some were pricked in the heart and made to rejoice. The work advanced very gradually and without animal excitement; some eighteen or twenty are indulging more or less hope, that they have been born again, others are anxious, and we hope the good work will in gradual progress.

Of a truth it can be said, that this never has been so interesting a time before—never in our history. Religion has been a subject of such general conversation—never a time when opposition to evangelical religion seemed so fruitless and foolish, and never a time when so many were brought to feel the power of truth and of God's Spirit, and to rejoice in a hope of heaven through the blood of Jesus Christ.

Bangor.—Our revival goes on silently, but is evidently moving onward. At Castine, Prospect, and Brewer, this work is making conquests in the very camp of the enemy. (id.)

Brunswick.—The work of God does not cease. The college continues to be blessed. More than twenty of the students are said to give evidence of recent conversion; and there are several hopeful subjects in the town, among whom are numerous men of character and influence in society.

Ossipee.—We hear good news from this place. A revival of great interest and importance has been in gradual progress for some weeks. Several individuals have already connected themselves with the church, or are prepared for admission. We have the promise of a more detailed account of this work of grace.

Strong, Bath, East Machias, Bangor, Belfast, Eastport, and many other towns in that State have shared in the blessed influences of the Spirit, in large abundance. Churches are awakening—and much hope is indulged that throughout that large and growing State the work will become general. The Lord grant that such may be the case.

### NEW HAMPSHIRE.

Sandwich.—A friend has just informed us that a happy and true religion has recently commenced in Sandwich, during the season of a protracted meeting. He says that one gentleman, attached to Unitarianism, the design of holding the meeting, determined to spend an evening at home, and collect in writing, arguments by which to oppose the object. While thus engaged, his mind was arrested with the conviction that he was wholly wrong; and abandoning his purpose, he became distressedly anxious for his soul, lest he should perish.

After several sleepless nights his mind was relieved, and a thorough and happy renovation in his feelings and opinions has followed.—Chas. W. Atchison.

Several of the most important churches and towns in that State have recently been blessed with revivals, and still the glorious influence is descending. The Baptist Register furnishes of late much cheering intelligence of the triumphs of truth in the Granite State.

### VERMONT.

There, the hallowed influence is desecrating in glorious effusion in many places. Among others, Middlebury, West Randolph, Jericho, Brattleboro, &c.

New Haven.—The Rev. E. Mead was ordained here in January last, soon after which the church was given to prayer, social meetings and family visiting. The way appearing prepared, a protracted meeting commenced Feb. 11th and continued two weeks, with the

exception of one day. Every day, after the first two, sinners were hopefully converted to God, making about 50 in the whole. Mr. Mead wrote these particulars to the N. Y. Observer, March 31st and added: "The revival has continued since the meeting. There have been more or less hopeful conversions every week, and now the whole number since the meeting was appointed is more than 80."

### MASSACHUSETTS.

At Marblehead, an extensive revival has been, and is still enjoyed. It seems the work commenced at a protracted meeting held by the Baptist Church; and which was followed by similar exercises in other churches, till the work became general in the town. Rising of 150 are believed to have been converted.—Ch. See.

In Newburyport, great concessions have been made by the number of believers. Not far from 500 souls are hopefully redeemed. During this work, some very striking instances of awakening have occurred among the most hardened and outrageous enemies of God and righteousness.

A New Bedford, an extensive revival has been, and is apparently without the use of any means, but those suggested by the Spirit of God, was brought to a knowledge of the truth. Upon his returning home, being unable to read at all, he immediately began to learn, and such was his ardor, that in three days he was able to read of that Saviour whom he had learned to love. An individual who was bitterly opposed to religion, in a moment of frenzy resolved to go and drag his wife, who was a pious woman, out of the meeting-house publicly. He was rejoicing within himself as he went to execute his purpose, at the glorious deed which he was about to perform. When he reached the church, thought he would stop a minute and gather fresh courage and coolness. He heard a voice in prayer, and knew it was the means of his salvation. He abandoned his purpose, and when he returned with his wife, asked her to kneel down, and pray with and for him. Another individual, a young man, notorious for his wickedness, and a leader in riots, sent in a note at the protracted meeting in these words: "An only son requests prayers." He then went and joined his companions in a drunken debauch. There he laughed at his trick, and told them he supposed they were now praying for him. The prayer was offered fervently, and very soon after the young man was converted.

West Springfield, Ireland Parish. Extract of a letter from Rev. B. Willard, to the New York Evangelist, dated Northampton, April 12, 1834. "I attended the first ten days of a protracted meeting in Ireland parish, West Springfield, in the Baptist Church. It commenced with fasting. On the 5th day, which was our fast, we endeavored apostolically (as in Acts 13, 3) to 'set apart' Brother Hosea Howard, by ordination, to the work of the ministry. He had just completed his studies at Hamilton, and is a young man chosen as a Missionary to Missouri. On the 5th, 60 professed a strong aversion to Christ, (the flower of the place, and the activity of the church) forms a striking contrast of their former state. The meeting continues, and from a line just received I learn the number of hopeful converts is much increased; and among them two men over 70 years old, who had opposed, came, broken down, into the inquiry room."

### RHODE ISLAND.

The churches in that land of Roger Williams, are beginning to arise, to pray, and to act. In the city of Providence the revival has been particularly pleasing. Thirty students of the University have been made subjects of its influence.

In the report of the late Baptist convention in this state, the following facts were communicated.

Rev. Mr. Choules, of New-Bedford, gave an account of an interesting and powerful revival of religion in that place and Fair Haven. He stated that about a thousand persons had been hopefully converted. Between 40 and 50 had

Rev. Mr. Welsh, of Warren, gave an interesting account of the work of God among his people and throughout the town. A large number had been added to the different churches.

### CONNECTICUT.

The Christian Secretary of Hartford, informs us of the continuance of the mercy with which several towns in that State have for sometime been visited.

A communication from Mr. T. D. Dickinson, dated April 3, 1834, published in the N. Y. Evangelist, gives the following information respecting the Revival in Norwich.

The work advanced very gradually and without animal excitement; some eighteen or twenty are indulging more or less hope, that they have been born again, others are anxious, and we hope the good work will in gradual

progress. Of a truth it can be said, that this never has been so interesting a time before—never in our history. Religion has been a subject of such general conversation—never a time when opposition to evangelical religion seemed so fruitless and foolish, and never a time when so many were brought to feel the power of truth and of God's Spirit, and to rejoice in a hope of heaven through the blood of Jesus Christ.

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Strong, Bath, East Machias, Bangor, Belfast, Eastport, and many other towns in that State have shared in the blessed influences of the Spirit, in large abundance. Churches are awakening—and much hope is indulged that throughout that large and growing State the work will become general. The Lord grant that such may be the case.

### NEW YORK.

This vast portion of our Union is sharing now in many parts of it in glorious revivals. Alleghany, Oswego, Delaware and several other counties are now rejoicing in the copious effusions of the Divine influences in the conversion of sinners.

### NEW YORK.

Progress of the revival in Lexington, from the Western Luminary.

Since our last paper was issued, both the Presbyterian churches in this city have received a considerable accession. The Sacrament of the Lord's Supper was administered at the Mc Church on Sabbath last, and twenty-two persons received to the communion of the church on examination and public profession of their faith in Christ. Fifteen have been received into the first church since our last day of publication.

The commencement and long-continued progress in Lexington of one of the most powerful revivals which have taken place in our land, is most interesting in connection with the history of Unitarianism in the valley. It was in this polite and learned city, that the late Dr. Holley, President of Transylvania University, a most accomplished and instructing gentleman, and a man of talents and learning, disseminated the poisonous seeds of Unitarianism; and by his efforts brought reprobation on revivals, and on some of the most devoted and useful clergymen of our country, and thus on the pure religion of the gospel itself.

Appearances were becoming more unpropitious—in roads were made which were appealing—the effect of these unfavorable indications was salutary, it taught us the lesson of putting our reliance solely upon God, to that end he could dispel the gloomy cloud. At this juncture, Rev. David Nelson, of Missouri, visited, very unexpectedly, this place. A protracted meeting commenced the last week in January, which lasted the week out. Here the finger of Providence was manifested—the roads on the first day were impassable, but the wind suddenly changed, and the mud became a pavement for the peo-

ple to go up and worship God in the beauties of holiness. The effect of these services was very happy; the long expected influences of the Divine Spirit were suddenly poured out from on high; the meetings became intensely interesting; the influence upon those who professed godliness was of the most delightful nature; mutual alienations and misunderstandings were soon melted away by the love of Christ shall already do not mean there is any public confession, but, apart and silently, they forgive and were forgiven. The revival continued in great power after the protracted meeting. Indeed the power of the work was greater for a few weeks after. At one period of its history, the town was shaken to its foundations, and seriousness pervaded every bosom. It is interesting still, but not by any means so mighty in its retrospect. About 150 have professed to indulge a hope; of these, 120 will unite with the church on the next Sabbath; the remainder at the next quarterly return of the communion season.

There are several interesting features of this revival—one half of its subjects, within a small fraction, are male, from 17 to 60 years of age.

Many of the most intelligent and influential men in the community are the trophies of redeeming mercy. Men of 50 and 60—of the ages of manhood—give delightful evidence of regeneration; whole families have been brought into the fold, renouncing their infidelity and sins of universal salvation, are seated at the cross.

A young fisherman, while out in his boat, and apparently without the use of any means, but those suggested by the Spirit of God, was brought to a knowledge of the truth. Upon his returning home, being unable to read at all, he immediately began to learn, and such was his ardor, that in three days he was able to read of that Saviour whom he had learned to love.

An individual who was bitterly opposed to religion, in a moment of frenzy resolved to go and drag his wife, who was a pious woman, out of the meeting-house publicly. He was rejoicing within himself as he went to execute his purpose, at the glorious deed which he was about to perform.

When he reached the church, thought he would stop a minute and gather fresh courage and coolness. He heard a voice in prayer, and knew it was the means of his salvation.

He abandoned his purpose, and when he returned with his wife, asked her to kneel down, and pray with and for him.

Another individual, a young man, notorious for his wickedness, and a leader in riots, sent in a note at the protracted meeting in these words:

"An only son requests prayers."

He then went and joined his companions in a drunken debauch.

There he laughed at his trick, and told them he supposed they were now praying for him.

The prayer was offered fervently, and very soon after the young man was converted.

When he reached the church, he was received with open arms.

He was received with open

April 26, 1834.

**Sectarian Thing.**  
The fourth of the Series  
published by Felt & Co.  
It is written with  
the same truth of definition  
to nature, which characterizes  
the *Temperance Cause* of Anti-Slavery.  
It is a description of the  
temperance of Anti-Slavery  
and long resisted that as well  
as a belief of its *settlement*.

**SLAVERY.**  
We have a communication, sealed  
in the following extract from  
the *Churches*, intend soon to present this subject  
to their congregations, and we hope the  
same will be adopted, to advise the public.  
Their publication will be  
as they are mere statements  
with facts or arguments  
of the Colonization Society,  
and done more to awaken the  
sense of the evils and sin of slavery,  
than any other document will soon accomplish.  
We see nothing in the cause of  
the Anti-Slavery Society to which  
we agree with them in regard  
and that means must be used  
to procure the freedom, emancipation  
and blacks.

The Colonization Society  
is the only organization  
of such of the facts concerning  
operations are based, as we  
are impressions.

A necessity of such measures  
dictated to see the very able article  
on this subject, in the Quarterly Observer,  
and the American Independence,  
addressing your reader, and  
out this article; and use  
no Ethical Science for  
the above doubt respecting  
the expediency of the  
Colonization Society, as  
conviction; and those who  
oppose it, to all, both oppose  
it to the author.

Opposition to command to the  
readers, the outlines of  
the Colonization Society at  
Lexington, Kentucky.  
They will then follow  
in New England to  
the ultimate abolition.

**Missionary Society.**

In connection with  
F. M. S. is peculiarly  
the Missionary Society of  
which had several mis-  
sions among the Indians, was  
one former, an agent visiting  
and formed auxiliary  
to those in New England.  
Some dissatisfaction among  
the collections were dis-  
satisfied by many individuals  
and some small associations  
joined to do something  
time, the two bish-  
op in the Western The-  
ology took up their resi-  
dence in their influence into  
the state. Out of these and  
S. which is destined to  
have a great influence on mis-  
sions in a missionary spirit in  
the Mississippi, had its origin.

of the Executive Com-  
mission Foreign Missionary Socy.,  
to its place and is  
ensuing year, the following  
year, viz:

Abilities inhabiting or ex-  
patriated Tract, west  
and the Territory of A-  
one physician and their  
remote tribes, both to  
a view to other establish-  
ments to the north and one physician.—To  
Trieste, in the Adriatic, a contemplated mission  
to the world appear to de-

signation, the Ex-  
and course pledge  
circumstances, to occup-  
this additional num-  
ber in the period now speci-  
fied of increased effort, which  
the world appears to de-

signation in Jav.

letter from our corre-  
spondent, Jav., Nov. 29, 1833.

letter is the same as that  
from the N. Y. Observer,  
giving additional remarks  
on the consideration of the

last received communica-  
tion, by which it appears that  
he has given his request to return  
to England. They have also  
sent the low state of their  
finances, the *Banbury* mis-  
print any more tract, etc.

Here then is work to  
do. They have now so  
much to do, that it is before them.  
It is a work to do, that  
has made a beginning,  
but that although *Fad* may  
not be able to do it in a year  
time. They are as near  
as they would be in  
years, &c.

H. L.

A clergyman writes from  
the editor of the Living-  
stone, at this moment giving  
for the approaching Con-  
ference every where. And  
indeed, I feel very  
profoundly open that  
procession is that they will  
not be able to do more than  
they can, as they would be in  
years, &c.

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